

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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YOUTH'S DEPARTMENT.

THE FAVORITE OF THE FLOCK.

"Mamma," said little Janet Davison to her mother, "you have very often told me God is good."

"Well, my dear," answered her mother, "and have you not reason to believe it?"

Janet hesitated, "Indeed, mamma, I do not know, I have been thinking a great deal about it lately. God created this beautiful world, and all things in it for our use; and gives us life, and health, and senses, to enjoy it; that seems very good. Then He has given me you, dearest mother, and dear papa, and all my brothers and sisters, and many things beside; and all that seems as if he were good, and yet,——"

"Dear Janet," said Mrs. Davison, perceiving that some unusual impression was upon the child's mind, "Dear Janet, tell me all that is in your thoughts, have you any reason to doubt if God is good?"

"I will tell you, mamma, if I can," replied the child, "but I hardly know how to explain it, only, ever since Christmas, that I went to spend the holidays with lady Jane Grantly, I have been very uneasy, very unhappy sometimes, because I thought I had found out that God is not good."

"Do not be afraid, my child," said her tender mother, "to speak your mind, perhaps I shall be enabled to explain what has troubled you, when I understand what it is."

Janet proceeded—"Mamma, lady Jane is a little girl like myself, I have no reason to think she is any better than myself, for I have often seen her very naughty. But she has every thing that God could give her. She is so beautiful, that whenever we walked out, people turned round to look at her, but nobody ever looked at me. Then she has every thing she wishes for, and as much money as she likes, most beautiful clothes, and trinkets, and books, and playthings; why mamma, the best frock you gave me, made out of your silk gown, which you said was almost too good, only I must have something smart to go to lord Grantly's, was not so good as those she gives to her maid. And then, she has ponies, and chaises, and footmen kept for herself; I could not help comparing it to the donkey-rides you treat us with on a birth-day. And her governess told me, that, as lady Jane was an only child, she will have all her father's parks, and houses, and money, and titles, when she is a woman, and most likely be married to a duke. And besides that, she has two govern-

esses and plenty of masters, which you cannot afford for us, you know, she is a great deal more clever. All this is for her own pleasure, and to make her more agreeable, while you have often said, mamma, that I must study to get my own living by and bye, because papa has not enough money to provide for ten of us. And then I am often sick, and often have so much headach I cannot learn, or walk about, and I have heard nurse say I shall never be very strong, most likely. Now, lady Jane is so healthy, she is never pale, never tired, always so gay and lively, that though she was always good natured to me, it sometimes made me quite sad to see her, and feel so different myself. And nobody seemed to care for me as they did for her; only you, mamma, you care for me, but every body seemed to love and admire lady Jane. And when she told me she loved me, and that we would be friends when we were women, I could not help thinking, that we should be a great deal more different than we are now."

"Well, my dear Janet," interrupted her mother, "and did this distress you?"

"Indeed," said Janet, "it did, and I have thought of it very often since. But when I remember the beautiful lady Jane, in that beautiful place, with all her fine things about her, and she too so happy and clever; O, you cannot think how well she used to do every thing, and then think of myself, and of the trouble you have to get clothes enough for us all, and room for us to live in, and time to teach us; and how stupid I sometimes am, when my head aches so. Why then it is, mamma, I am afraid it is very wrong, but then it comes into my head, that God cannot be good. You have often told me that he can do all things. Why then, if He is so good, has He not given me as much as to lady Jane Grantly?"

"My dear child," said Mrs. Davison, much affected by the tears that came into Janet's eyes, as she made this appeal, "I think I can make you understand something of this, even young as you are, by and bye you will understand it fully. I am sorry you so long kept these painful reflections to yourself. Now, sit with me on the grass, and I will tell you something which may better enable you to understand what I say to you. Listen to me, and try to apprehend my meaning."

When I was a little girl, a few years older than you are, I greatly desired to have a pet lamb, and my kind father, always ready to indulge me in every reasonable wish, promised,

that as soon as the flock had borne their young, I should go into the meadow, and choose the one I liked best, to be my own. Accordingly, in the early spring, I went into the field, where the sheep had been folded for the night, to choose my lamb, and you may be sure I chose the prettiest, for though it had a mother, being but just born, the shepherd said he could make her adopt another lamb, whose mother had died, and she would not know the difference. Well, I took home my lamb: I fed it with warm milk, from the spout of a tea-pot. I made it a soft bed in the corner of the kitchen at night, and a basket trimmed with pink satin, to lie in before my own fire in the day-time, till the cold weather was passed, and my lamb was able to run about. Then it lived upon the lawn, and was fed with dainties, and carefully sheltered from the bleak winds, and cold spring showers, to which the lambs in the meadows were exposed. And often I washed and dressed its white curly fleece, and when I had any young friend to see me, we tied round its neck the first blown roses of the summer. It was a happy little lamb, it was everybody's favorite, and had every thing a lamb could like, or could enjoy. Now tell me, Janet, do you think I did any wrong to the lambs that were left with their mothers in the meadow?"

"No mamma," replied Janet, "I do not see how you could do that, the meadow was their proper place, and they were fed and taken care of as well as other lambs are."

"But yet, Janet, the meadows were very cold, and often covered with snow, and some of them died from the inclemency of the season, and this lamb, you know, had deserved no more of me than the others."

"But then, mamma, they were no worse off than they would have been, if you had left your own lamb amongst them; they were all yours, that is, your father's, which is the same thing, and you had a right to take which you pleased out of them, since you did no injury to the rest by it."

"Very well, my child, but that is not all I have to tell you of my lamb. It was but a little while, a very little while, not so much as a year, before my beautiful lamb grew into a large sheep, which is by no means a pretty animal in itself, though very picturesque and full of interest, when congregating in numbers in the rich meadows, or the barren heath. Least of all things, is it fit to dwell in parlors, and be a lady's pet. In the garden it did mischief, and it became necessary to return it to the flock. Now, do you think my petted lamb was the better off for all the indulgences that had been lavished on it?"

"On the contrary," said Janet, "I should think it was the most unhappy of all the flock. How could it feed on common grass? How could it bear the cold? How strange it must have felt among all the sheep, that would not know it for one of them, and perhaps would treat it as a stranger?"

"And so it was," resumed Mrs. Davison: "The shepherd said it was the least thriving of the flock, and the least gay, and took to its food ill, so that putting one time against another, I suppose you do not think the rejected

lambs had much cause to envy the favorite of the flock."

"I think, mamma, they were about even on the whole, though the favorite had been a long time the happiest."

"But this," added her mother, "was not all. The life of a lamb is at no time very long; the life of my favorite was very short, for in two summers after, it was selected among others of the same year, to be first submitted to the butcher's knife; in short, the favorite of the flock was killed and eaten like any common sheep. And now, at least, you will not doubt if all was even, and if its good fortune had lasted all its life, instead of only the half, would it have been any happier, any better for it then, Janet?"

"Mamma," said Janet, "I think I almost know your meaning, but explain it to me yourself, that I may understand it better."

"My darling girl," resumed her mother, "this is what I meant to teach you. God has a right to do what He wills with His own. He owes nothing to any body. It is of His goodness, of His unmerited goodness that you live at all.—That you have parents who love you, and food to nourish you, and this fresh, pure air to breathe, and this beautiful nature to look upon, is all so much greater goodness, since you have no claim to any of it; and I need not tell you that you have many things besides, which God might take from you if he pleased, for assuredly they are His, not yours. Now, if it has pleased Him to give to lady Jane Granly a great deal more, it is doing you no wrong. It does not lessen His goodness to you, or diminish your portion of His bounties, that lady Jane is rich, and great, and beautiful, and clever; unless, indeed, you suffer it to excite in you painful and unholy passions, to envy her estate. The world is His, far more entirely His than the flock of sheep were ever mine, or my father's. He giveth it to whom He pleases. He setteth up one, and putteth down another, and He does wrong to no one; since to those who have the least, he has given more than they had a right to claim at His hands. But this, my Janet, is not all. You and lady Jane Granly have spent but a small portion of your days as yet, if you live to be women, it is impossible to tell what may befall you. Her prospects, it is true, are far more flattering than yours; but you must know, my child, young as you are, how uncertain are all things on earth; how much pain, how much sickness, how much heart-breaking sorrow there is, which money cannot buy off, nor titles avert, nor beauty, nor talents, nor admiring friends, protect us from. And, if lady Jane should hereafter come into adversity, the indulgences of her youth, the lofty expectations of happiness she has formed, will render her less capable of bearing it than you, my child, who will be reared in privation, and accustomed to expect difficulties. Your heart may be at rest, while her's is distracted with care; or you, by trials and difficulties, may be kept in humble dependence upon God, and remembrance of this word, while she, by abundance, by flattery, and temptation, may be seduced into forgetfulness of Him, and of his laws. But however this may be, my Janet, a point of time must come, come very soon, perhaps, even as soon

as to my little lamb; or at the utmost, you know how short a space is the life of man. No questions will be asked then of lady Jane's rank and beauty. Death will pay no respect to the distinctions fortune has endowed her with, in a few brief years her end will be like yours; and do you think it will be any joy to her, any sorrow to you, to look back, as you now look forward upon the difference of your conditions? No, my Janet, like the favorite of the flock, she must go with the herd to the grave. All will be even then between you, as it regards this life. Will your condition in another life depend on what God has given you here?

"No, mamma, and now I see that God is good, for He has given me the same opportunity to know Him, and to love Him, and to become his child forever, as he has given to lady Jane, and perhaps more, for I have fewer temptations than she has to neglect him. C. F.

[*Columbian Star.*]

MISCELLANEOUS.

DR. MILNOR'S VISIT TO THE ISLE OF WIGHT.

We are indebted to the Rev. Dr. Milnor for permission to copy from his journal, the following account of his recent visit, (in company with Rev. Messrs. M'Ilvain of Long Island, and G. A. Smith of Va.) to those scenes in the Isle of Wight which are so beautifully described by Legh Richmond, in the "Dairyman's Daughter," the "Young Cottager" and "the African Servant." Such parts of these extracts as were appropriate to the occasion, were read by the Doctor before the Tract meeting at Masonic Hall last week, and were listened to with deep interest.

[*N. Y. Obs.*]

Monday, July 12.—The Rev. Mr. S. and the Rev. Mr. H. kindly proposed to accompany us to-day in a part of our ride through the island. They went in a one horse carriage, and we with a fine pair of horses and an excellent coach immediately after breakfasting with Mr. S. And now at the close of our journey, I find myself utterly incompetent to describe the scenes of natural grandeur and beauty through which we have this day passed. I had often read and heard of them, but the actual view surpassed every expectation I had formed.

* * * * *

We were now approaching Brading, where the Rev. Legh Richmond commenced his ministry, were passing through the rich and delightful scenery which he so tastefully describes, and about to behold, and in some instances to press with our footsteps those almost hallowed spots, on which occurred events, the remembrance of which he has perpetuated in those memorable tracts, the *Young Cottager*, the *African Servant*, and the *Dairyman's Daughter*. We had with us these invaluable tracts, and employed ourselves in reading such parts of them especially as were calculated to direct our attention to the several places which he does not name, but describes with such fidelity to nature, that the observant traveller needs no other guide to point them out. I am glad that we can bear our testimony to the accuracy of his descriptions, because many have supposed them to be principally fanciful, and on this account much that adds greatly to the interest of

his narrative, and is highly instructive in showing the Christian the religious feeling, with which the works of the great Creator should be viewed, and the profitable use to which their contemplation may be applied, has been in many editions of them omitted. Though not so intended by the curtailers of these tracts, the retrenchment, in my opinion, is an injustice to their lamented author, and an injury to the narratives themselves.

On arriving at Brading, we drove immediately to the church yard, where are interred the remains of little Jane. There were several children playing near the gate. I asked a fine looking little girl, if she could show us the grave of Jane, the *Young Cottager*. Oh yes, she said, and advanced before us as our guide. After showing us the grave of Jane, and standing over it, as long as we desired in silent but affecting meditation, she told us she would show us the verses on Mr. and Mrs. Berry's tombstones, that Jane had got by heart, and repeated to Mr. Richmond. Well, my dear, said I, the reading of these verses helped Jane to become a good girl, and to die happy, did it not? She answered, yes sir, as she did my next inquiry, whether she would not try to be as good a girl and die as happy as little Jane. The epitaphs which little Jane committed to memory and especially the one on Mr. B.'s tomb-stone, which was probably the means, under God of her first serious impressions, are both pious and affecting; and their influence on the mind of this youthful candidate for heaven, may show the simple means the Holy Spirit often employs, to accomplish the conversion of the soul to God.

We went from the grave-yard into the church, a very ancient structure, not less, the sexton assured us, than eleven hundred years old. It has been enlarged since its first erection, and is remarkable for nothing, in its interior, but two singular tombs with wooden effigies of the deceased, several plainer but apparently very old monuments of stone, and a most helter skelter, inconvenient arrangement of the pews. Its location, however, is at once sequestered and convenient to the village; above which it is considerably elevated. The parsonage, a comfortable looking abode, is immediately adjacent to the church yard. From the church, the view of Brading Haven, the bay beyond, the elevated hill on the right, and the sloping bank upon the left, and the other scenery described by Mr. Richmond in the *Young Cottager*, as seen from this spot, are all just as there represented. On our way from Brading to Sandown bay, the prospects were variegated and pleasing, and as we passed the fort, we emerged upon one of the grandest views of the ocean through the bay, we had yet seen. Here was pointed to us the high down which Mr. Richmond describes in the *African Servant*, the perpendicular cliff in which it terminates, and the jutting rock under which he discovered and conversed so interestingly with his sable friend. Nothing could be more true to nature, than the surrounding scenery as he describes it in that tract.

We saw the cottage of the celebrated John Wilkes, in the garden of which are flourishing

several rose-bushes, said to have been planted by his own hands. It is very near the water, but on an eminence so raised above it as to present an extensive sea view. We then proceeded on to the village of Shanklin, consisting of a few neat cottages, and stopped at a residence bearing nothing of a tavern aspect, but affording us the refreshment which we needed. After our lunch, we walked down to what is called Shanklin Chine, a large romantic fissure or chasm in the cliff that fronts upon the sea. The descent to the beach is by an ordinary road, and then you return again through the chasm to Shanklin. No description extant of this singular spot is either so minutely accurate or so beautiful as that given by Mr. Richmond, in the "Young Cottager," as one of his places of solitary religious meditation. We occupied the same "little hollow recess in the cliff," from which he surveyed and delineated the scenery around. We there read deliberately his graphic description of the various interesting objects that lay before him, and could discern no difference between it and the noble scene in actual view, except that a mist hid from us "the towering spire" of the Chichester cathedral, that in these peaceful times we beheld no "frigate standing into the bay," and but few vessels of any description happened at that time to enliven the prospect. We lingered long upon and near the beach, and then proceeded up the chine.

* * * * *

We had long in sight and at length passed at some distance the splendid seat and extensive park and grounds of Lord Yarborough, called Appuldurcomb. Travellers have given rapturous descriptions of the interior, and its rich collections of paintings and sculpture. Of these we shall probably never have a sight; but it was commended to our notice by circumstances of a very different kind. It was there that the sister of the Dairyman's daughter died, whose funeral Mr. Richmond attended at the request of the latter; and where, on a visit about a week after, he had his first conversation with her, whose religious experience, as narrated by that faithful minister, has had a more extensive influence in the world than ever attended any similar publication.* He gives in the Dairyman's Daughter, a correct account of the situation and appearance of Appuldurcomb, and of the adjacent scenery. We saw "the summit of the hill adjoining" the venerable mansion, to which he ascended after the visit referred to; the triangular pyramid of stone near which he sat down to meditate, and the magnificent surrounding prospect. In full view of this elevated spot we read his extended description, and turned southward, and south-eastward, and northward, and westward, and admired, as he had done, the unequalled beauty of the scene. Certainly neither of us had ever read the descriptive part of the Dairyman's Daughter, with the like interest and emotion. My feelings obliged me to resign the book to my companions, and under the various emotions the nar-

rative and the scene excited, it was difficult for any of us to prosecute our reading: but with an intensity of interest we gazed upon the lovely prospect until it could be no longer seen.

We now approached Arreton, the village, in the church-yard of which lie interred the mortal remains of Elizabeth Wallbridge, the sainted daughter of the Dairyman. About a mile from it we stopped before the cottage from which her soul ascended to its rest, and were kindly received by her surviving brother, a man now advanced in years, and still a resident in the mansion of his birth. He showed us Elizabeth's Bible, in which was simply written, "Elizabeth Wallbridge, daughter of Joseph and Elizabeth Wallbridge; born 1771—died 1801;" and took us up stairs into the room in which she expired. We added our names to a long list in a book kept by her brother for the purpose, and then took our leave; Mr. W. in a very respectful manner thanking us for our visit.

Our simplicity in finding satisfaction in such a visit, would be a fruitful subject of derision to men of the world; but if they will indulge our simplicity, and we can enjoy feelings such as these scenes excited, let them laugh, and we will delight in every thing calculated to cherish the memory of the pious dead. On leaving the cottage, our path was the same as that over which moved the funeral procession of the Dairyman's daughter, in the manner so affectingly described by Mr. Richmond. It lay through a narrow but excellent road, winding between high green hedges, and sometimes under an arch formed by the trees on either side: a lofty cultivated hill on the right, and a charming view of the luxuriant valley now and then breaking upon us to the left. As we read the account of the solemn passage of the mourning, yet rejoicing relatives and friends of the deceased, we were ready almost to realize its actual vision, and hear the pious strains of melody as they then filled the air and ascended to the skies. Thus prepared, we reached Arreton church, and leaving our carriage to ascend the hill without us, we went to the grave of Elizabeth, read the beautiful lines which love of her character and the recollection of her triumphant death have caused to be inscribed on her simple monument, meditated for awhile on her present glorious state, dropped a tear of sympathy, but not of sorrow, and silently retired.

From this to Newport, our destined resting place, we could only talk on things connected with the scenes and incidents, and reflections of the day; uniting in the sentiment that Paris, with all its palaces and gardens, and paintings, and statues, had afforded no such gratification to our eyes as the glorious works of God on which they had dwelt in this enchanting island; and none of its multiplied attractions such an inward feast as the mental associations of this day's travel had supplied.

We were fatigued in body, but refreshed in spirit. At the close of a day so occupied with contemplation of the works of God, and of the wonders of his grace, it was not a little gratifying to find ourselves in a quiet inn, where, after thankfully partaking of an excellent cup of tea, we commended ourselves to the care of our Heavenly Father and retired to rest.

* Mr. Richmond received during his life time letters giving accounts of the hopeful conversion of about 300 individuals through the instrumentality of this tract.

[Eds. Obs.]

MISSIONARY.

EASTERN MISSIONS.

The following letter, from Rev. Mr. Dwight, American missionary to Armenia, & Mr. John Oliphant, Sen. of the village of Auburn, will be read with interest by all who have perused the life and writings of Henry Martyn:—

Tocat, June 1, 1830.

Very Dear Sir—I do not forget my promise to write to your family; nor the intimation I gave in my last letter, that if I ever visited this spot, I would, if possible, write from here. By the good providence of God, I have been preserved through perils by sea and land, and have been brought to this place. To-day I have seen the little space that contains all that remains of Martin. But, he is not there. The grave could not hold him. His body was left here to moulder, while his spirit was borne by angels up to the bosom of his God. O, that his mantle might rest on us that remain, and that we might be endowed with a double portion of his spirit! We found very little difficulty in ascertaining the spot where his body was placed, as we had, before coming here, heard that he was buried in an Armenian cemetery. His grave is in a large burying ground, attached to one of the Armenian churches in this place, and is marked by a small marble stone, on which is rudely carved a Latin inscription, done at the expense of an Englishman from Bagdad, whose name we could not learn, who passed through this place about a year after his death. We have found several persons who recollect the fact of an Englishman's dying here, but none can give us minute information on the subject. A Turk told us that he was sick only a few days, and that some Armenians came and administered medicine to him. At that time the plague was raging here, so that three or four hundred died daily; and it seems more probable to us that he died of that disease. It is probable that he had very little attention, and that his external circumstances were of such a nature as to aggravate any disease. The Lord, however, had need of him in a higher sphere than that in which he moved when on earth, and therefore he took him to himself. It is our intention to visit a part of Persia in our tour, and we may there learn something more about his influence among the Mahomedans of that country.

Every thing around me reminds me that I am in a very different country from that which I have left. Where are the Sabbaths and the sanctuaries, and the public proclamations of the gospel, and the glorious revivals of religion, to which I have been accustomed from my youth up? Alas! they are not to be found in these regions of the earth. Five times in a day it is regularly and publicly proclaimed in every town in this wide empire, that Mahomet is the true prophet, and as often do these deluded people bow themselves to the ground in acknowledgment of their assent to this declaration; and should any one presume to question the truth of this proclamation, he would, by common consent, be put to death. The moral influence of the doctrines of the Koran is in the highest degree corrupting. Like the Pharisees of old,

the Turks, literally (for I have seen it) make their prayers in the corners of the streets, to be seen of men; but inwardly, they are full of uncleanness. And as to those who profess to be Christians here, I have never, in a single instance, seen any thing that looks like the spirit of the gospel among them. They have their feast days, and their fast days, and their daily prayers; but it is all an empty show; as is evident from the fact, that with them the grossest immoralities are consistent with the most conscientious regard to religious forms. A man may lie, and cheat, and steal, and commit adultery, and even murder, without compunction; when at the same time he would not, for all the world is worth, omit to cross himself and pray to the Virgin and the saints, a certain number of times each day. The time is doubtless coming, when the primitive purity and simplicity of the gospel will be restored to this part of the earth, and all the dark and polluting forms of error will be abolished. But before that happy day shall dawn, the church of Christ must multiply her efforts an hundred fold. It is high presumption to look for miracles now, and it appears to me that this is one of the crying sins of the people of God at the present day; they are waiting for God to move his omnipotent arm, and accomplish the work without the use of second causes at all, when he has given them certain work to do, which *must be done* ere they can have the least reason to expect his blessing. It were well if each individual Christian would feel that he is singled out and addressed by the dying command of our Saviour, "Go into all the world, and preach the gospel to every creature."

We arrived here on horseback—in ten days from Constantinople, which is about five hundred miles, making an average of fifty miles per day. We are in good health, and feel that we have reason for the most humble thankfulness to God for his constant goodness towards us, who are so evil and unthankful.

Your affectionate christian brother,
H. G. OTIS DWIGHT.

From the Missionary Herald.

MISSION AMONG THE CHOCTAWS.

Besides learners collected into the schools, about two hundred and fifty Choctaws, adults and children, have been taught at their own houses, or in neighborhoods, or at religious meetings, by the missionaries.

Whole number of natives instructed under the direction of the missionaries, during the last year, was 528, of whom 278 were in the schools at the several stations, and 176 were boarded in the mission families. The average number attending on instruction was 194; 299 are full blooded Choctaws, and 229 mixed; in the schools 177 were males and 101 females; 67 were new scholars; 17 left school with a good common education; 36 read in spelling lessons, 36 in English reading lessons, 63 in the English Testament, 58 in English Reader, 90 spell and 245 read in Choctaw only, 126 read in both Choctaw and English; 51 studied arithmetic, 64 geography, 22 grammar, 57 composed in English, 12 in Choctaw, 11 in Choctaw and English, and 137 wrote.

It is often said that few if any of the full blooded Indians will submit to the confinement and labor of learning to read, or to such a change of habits as is necessary when they become members of the school. But it is seen here that nearly two-thirds of all the learners in the Choctaw mission schools are full Indians.—There is in them no such aversion to confinement, or labor, or change of habits, as cannot be overcome, when they see that their welfare is to be promoted by it. These serious Choctaws wished to read the Scripture extracts and the hymns printed in their language, and in achieving this, the difficulties in the way were easily surmounted.

The past year has been a very eventful one to the Choctaws. During the first half of it the Holy Spirit was manifestly operating powerfully on the minds of the people. Respect for Christianity, diligent attendance on religious meetings, serious inquiry after truth, prayer and reformation of life, and hopeful conversion to God, were extensively witnessed among the people. But the political exigencies of the nation, have filled the whole people with alarm and anxiety, and brought on the Christian party much embarrassment and even persecution; and the high hopes entertained seem likely to be dashed.

On perusing the extracts which have been given, respecting the progress of religion in different parts of the Choctaw nation, it will be seen, that during the year ending with July 1st, two hundred and seventy-two persons were added to the churches; which, with the sixty, who were added during the preceding year, makes the number brought into the church since the religious attention commenced, three hundred and thirty-two.

From the Sailors' Magazine.

CAUSE OF SEAMEN.

CLEVELAND, Oct. 12, 1830.

Dear Brother,—The fallow ground here, is, I believe, broken up, and trust the time is not far distant when there will be the casting in of the precious seed. The field is ready. I submitted the seamen's cause to the Synod on Thursday. Providentially, just before the subject came on, I received a line from our friend Mr. Marshal, of Oswego, introducing captain Bill of the Winnebago, with his Bethel flag. During the opening of the subject, I had occasion to refer to the flag, when it was unfurled and hung upon the altar. The effect was very fine—few had seen the like before—and the very display was like a charm to the audience. Mr. Hudson, late of Mackinaw mission, followed with remarks much to the point, and closed with offering a resolution, and laying twenty dollars on the table to assist in carrying it into effect. Captain Bill then gave a good account of things on Lake Ontario. Rev. Mr. Wells of Detroit, President Storrs of Hudson College, Rev. Mr. Bradstreet and others, addressed the meeting with continued interest. Reference was made to the hymns, and as a specimen, "Far at Sea" was read—Rev. Mr. Palmer, moderator of the Synod, had mean time been silent; nor had any one suspected his peculiar

interest, until, as, he said, it could no longer be suppressed, and he addressed the meeting in substance as follows.

"Twenty-two years ago, had you seen the individual who now addresses you, you would have seen a sailor before the mast, in his tar and his jacket, surrounded by a crew of ungodly men, himself without God, without Christ, without a Bible or a tract, "far at sea;" braving the storms and winds of heaven, and the surges of the ocean—and often subject to the merciless rocks of a dreary and desolate coast. Again, you might have seen him, sick and thrown upon a foreign shore friendless and forsaken, without one to enlist in kindly offices to restore his health, or administer the balm and comforts of religion, to cheer his gloom; or enlighten his dark, desponding mind,—expecting every day to go into his grave, and yet without one hope of life beyond it. The present all despair—the future all midnight. Oh could you have seen him then,—could you have seen his throbbing temples, his tortured bosom—his struggles for life—his bewildering stare into the grave,—could you experience for one hour what he felt, you would be better prepared to determine what are the claims of that cause which is now pleading before you." I shall never forget with what emphasis he added, "Oh could I then have had a Bible,—could I have had one single tract, or one kind christian friend, to tell me of Jesus, of heaven, and raise my fainting spirit upward, or turn my thoughts aloft, it would have been a world of blessedness to my soul,—it would have been like the pouring in of celestial brightness, upon the dark caverns of death.—And now, this day and hour, thousands and millions are living and dying in the like condition. Who then can withhold his hand or heart from such a cause?"

GORDON WINSLOW.

SLAVERY.—The Synod of Indiana have passed resolutions expressive of their abhorrence of Slavery. It will appear from the following resolutions that the subject is viewed in a similar light by the Synod of Cincinnati. The resolutions given below were adopted after a very interesting discussion, during which most of the members of the Synod had an opportunity of expressing their views at length in relation to the whole subject.—*Cin. Chr. Jour.*

Resolved, That the buying, selling or holding of a slave for the sake of gain, is in the judgment of this Synod, a heinous sin and scandal, requiring the cognizance of the church judicatories—and whereas these sins prevail to an alarming extent in our nation, and in our church; therefore,

Resolved, That the third Thursday of January next be set apart as a day of fasting, humiliation and prayer, in view of the deplorable condition of the people of color in our land; that all the ministers and sessions under the care of this Synod, be requested to convene their respective churches and cry mightily to God, that he would not visit us in wrath, but would in mercy give repentance to such as are guilty of depriving their fellow men of their natural rights, and especially of the means of instruction and grace.

THE PROGRESS OF TRUTH.

The following letter from the Rev. Mr. Todd, of Groton, Mass. to the editor of the Boston Recorder, is fraught with much useful instruction as well as encouragement to every minister and church, who will go and do likewise.

SIR,—If I mistake not, you were present at the meeting of the General Association, which met at Andover in June 1829. If so, you will doubtless be ready to add your testimony, that of the many delightful seasons upon which we may look back during our pilgrimage on earth, few will remain more deeply impressed on the memory than that. The writer returned home not a little affected by the tender and powerful appeals which were there made to the heart and to the understanding of ministers and churches. I told my people on the Sabbath following what we had seen and heard, and hesitated not to repeat such of the facts communicated as my notes would allow, and added that, Providence permitting, the same body would meet at Groton in 1830. It seemed to be the response of many pious hearts, "O that I may live to see the day!"

Between three and four years since we were favored with a powerful revival, at the time when nothing else could save the daughter of this Zion from being bowed down in a hopeless captivity. An account of that work was published in your paper soon after. I regret that I cannot turn to it, not having the number by me. For many years there has been a circle of praying females in this place. At their reorganization a year or two since, a Letter was addressed to them, a copy of which found its way, without my knowledge, into your paper. I mention this circle, because it appears to me that the present revival began in it, nearly a year ago.

During the last winter, various means were used to awaken the slumbering energy of the church. Among those which seemed to be attended by a peculiar blessing, was a weekly meeting of the church in which the Pastor discussed such practical questions as were voluntarily handed to him. We frequently had questions such as—'In what way can a sister be most likely to lead an unconverted sister to Christ?'—'How may one know whether he has ever felt the power of religion, who now has no light and no comfort in it?'—the discussion of which was awfully solemn and deeply interesting. These meetings were continued till the Pastor left on a journey in the spring, and the impression, it is believed, has not yet been effaced. Under God, they seemed to be one means of preparing the church for a special blessing; and I have no doubt but frequent stated meetings of a church *by itself*, if properly conducted, are of very great use. The great preparation which a minister needs to attend them, is the preparation of his own heart.

You will at once recollect, Mr. Editor, that the General Association of Massachusetts met in this place near the close of June last. On the Sabbath preceding I told my people as nearly as I could, what exercises might be expected, and took special care to say that in opening their doors to entertain the ministers,

they would receive them as ministers of Christ, and expect them to appear in this character alone—that we pretended to be nothing more than a plain people under the influence of the Gospel of God, and therefore, while they were hospitable and kind, I hoped they would make it their chief care to receive spiritual good.—At the opening of the session I remarked to my fathers and brethren in the ministry, that mine was a people composed of the fragments which error had made here,—that all we could hope to do, would be to afford them a comfortable hospitality,—that I had told my congregation they would come as ministers of Christ, and begged them to be faithful to all with whom they might associate. I have to thank my brethren for their faithfulness, and doubt not but at the great day of judgment, they will meet with many, and some from this people, who will be their "crown" and their "joy."

I need not recal to mind the deep interest which was felt at all the exercises during the session of the Association. They will long be remembered by this people, and their effects will, I doubt not, be felt longer than to the end of time. Our beloved brethren in the ministry and Christian friends had scarcely gone from us, when we began to look around with an anxiety almost breathless to see if the Spirit of God was among us, or if all our hopes were to be dashed at once. The Sabbath following I appointed a meeting of inquiry. It was stormy and only a few were there; but it was ascertained that one young man had been hopefully converted during the session. The church at once came together to pray, and the indescribable stillness and solemnity of the first meeting shewed most evidently that God was in our midst. A young man—the only son of his mother and she a widow—and the child of many prayers, who had been much abroad, was absent at the time when this people were driven to leave all and come out as a little band to rear up the half-fallen standard of truth. At that time he was a cold deist, and tried to be an atheist. Hearing of the controversy in his native village, he immediately looked up his Bible to see which party was right according to the Bible; and although he himself disbelieved the Bible, yet he soon felt convinced which was right according to that standard of appeal. He therefore came home, and much to the surprise of many, was a warm partizan for orthodoxy; and so continued to be, the truth having some effect on his understanding, though but little on his heart, till July last.—Though he had always seemed to be buoyant and cheerful, yet for years previous, he never saw the time when he would not gladly have chosen annihilation in exchange for the awful uncertainty of the future. He was among the first who were down and broken by the Spirit of God; and from that time to the present the Holy Spirit has been in the midst of my congregation.

Suffer me now, Mr. Editor, to advert for a moment to the means which have been used among this people.

1. The Tract Distribution monthly. We began in February last, and I believe were the first town in the county. The first month there

were but eleven refused. Since that time the number has increased to about forty. About three hundred families still receive them. You will observe that the number who refuse, is greater than in New-Orleans, in proportion to our population. But it is obvious to remark, that there the opposition to evangelical truth is not an organized system, and probably too, there is too much indifference to make much opposition. Some of the tracts have been burned, and the Distributors in a few cases treated in a manner uncourteous and unchristian. But we would "write injuries in the sand." The effect has been most happy upon those who distribute them. I cannot speak too highly of this as a system of usefulness in which every church in our land ought immediately to engage.

2. Occupying the whole of the Sabbath with religious services. At the ringing of the first bell, our Teachers meet for prayer on their labors in the Sabbath School. At noon, in addition to the Sabbath School, one room of our Vestry has been occupied by a class of young ladies, studying the Bible under an able instructor, and the young men in the room opposite, under the direction of the Preceptor of the Academy. Both of these classes are large, and both have received essential benefit from these exercises. A third service, or Lecture, and after this a prayer-meeting of the church and the inquiry-meeting at the same hour, have usually closed the services of the day. So many exercises draw most severely and sensibly upon the strength and existence of the minister. In a city such a system would be unnecessary. But in a widely scattered community like this, there seems to be no method so good as to make the Sabbath the great store-house of spiritual mercies. The inquiry meetings have been seasons of deep impression and of great power. In them the conversation has been personal, direct, discriminating, guarding with great anxiety the spot where conviction is too frequently mistaken for conversion. The preaching has been plain, and much drawn from the Bible. God's commands have been much dwelt upon—terror, very little. That result, come at it as you will, which places the conscience of the sinner before the bar of God's judgment, is what we need in seasons of revival.

3. The promotion of Temperance. This object goes hand in hand with a revival. We have about two hundred and fifty belonging to our Temperance Society, all of whom, without an exception, belong to our congregation. My church have made it a standing rule, that the use of ardent spirits or wines, except in sickness, shall disqualify any one for admission or regular and good standing in it. We hope hereafter to be delivered from the curse of having a church rendered stupid by ardent spirits. We are now preparing a large record, or white roll of parchment, to contain a list of all the members of our Temperance Society, with ample room for additions, to be publicly hung up in our Vestry.

4. Family visits and evening meetings.—Family visits have been appointed from the pulpit, from ten to twenty-five a week, besides

other meetings, till every neighborhood has been repeatedly visited. These families invited in their neighbors, so that from ten to forty individuals have frequently been visited and personally conversed with in a single hour. In these multiplied and anxious labors, I have had kind assistance from my brethren in the ministry. I would particularly and most gratefully acknowledge the labors of the Rev. Mr. Smith, of East Sudbury, and of the Rev. Mr. Brace, of Newington, Conn. They were peculiarly useful, and we trust will be remembered in the great day of rewards.

Results.—The last Sabbath was a day of joy to us. Our communion is administered as an afternoon exercise. On that occasion, forty, in whose mouths the new song had recently been put, (twenty males and twenty females, and almost without an exception in the morning of life,) took their places in the presence of the congregation to take upon them the vows of heaven. While standing before the church, previous to admission, they sung the 415th hymn, of the Village Hymns, one of Montgomery's best, beginning,

"People of the living God,
"I have sought the world around," &c.

The effect was solemn and tender beyond description. Eighteen received the ordinance of baptism. The two youngest were Sabbath School scholars, brothers and orphans, having neither father nor mother.

About one hundred and sixty have attended the meeting of inquiry during this revival.—Perhaps it will not be far from correct to say that at least ninety have embraced the hope that they have passed from death unto life.—The work has hitherto been confined mostly to the young; and what is peculiarly pleasant, full one half are young men. There has also been an union consummated with great harmony, between the church under the pastoral care of the venerable Dr. Chaplin, and my own, within a week, by which nearly forty more were added to those already under my immediate pastoral charge.

When I reflect that it is not four years since the church was organized, and consisted of but thirty, half of each sex,—that it is less than four years since I received a call to become their Pastor, at a time when we were gathered together in an upper room to worship, and were trembling at every breeze lest the stakes of this Zion should be torn up and her corals broken, and now I find the church to amount to nearly two hundred souls, united, sound in doctrine, and hoping for grace to be careful and faithful in discipline; I am filled with wonder at the mercy and goodness of our Redeemer.

It is extensively known that while we pay for all our religious privileges, the other Society here, from which my people withdrew for conscience sake, is at ease upon a fund of \$11,000, once given for the support of such ministers as should be settled "by the concurrent vote of the church and the town." But by the Dedham Decision the church has lost her voice, her funds and all her rights, save the rights chartered to her by her Head. So it has been

with us, and the cause of truth has stood and gained ground and a vast accumulation of strength—against an array of opposing influences seldom brought into action—not by power nor by might, but by the Spirit of God.

The entire moral aspect of this place is scarcely more changed than in the neighboring towns around us. Almost all of these churches are feeble, just emerging from trials and struggles for a bare existence, and yet from these few feeble churches our charities for the cause of Christ, the last year, besides supporting religion at home, amounted to nearly \$2,000. The late Treasurer of our infant Charitable Society, Mr. Samuel Stone of Townsend, bequeathed, a short time since, of his property, according to the lowest estimates, full ten thousand dollars to the cause of Christ. We know not how soon we may be left to our own hearts; but if God blesses us for the coming four or five years, as he has done during the same period past, these churches, which have so long been desolated, will shine forth to the glory of the Redeemer. As we have had the sympathies and the prayers of God's people in our days of trial, so we entreat that we may still have them. Perhaps we need them even more than ever—for it is hard to be humble in prosperity. I do not speak of the revival as past, for the Holy Spirit is still with us. Suffer me to add that in what has been achieved in this town and region, we would gratefully acknowledge the Saviour by the Holy Spirit as the efficient cause. We are more than confident that nothing but that life-giving system which receives Jesus Christ as "the true God and eternal life," would ever have reared up these desolations, and made us to sit in heavenly places. To Him be all the glory.

Yours, Sir, very sincerely,
J. TADDE.
Groton Nov. 10. 1830.

ANECDOTE OF REV. WM. TENNENT.

"During the great revival of religion, which took place under the ministry of Mr. Whitefield, and others distinguished for their piety and zeal at that period, Mr. Tennent was laboriously active, and much engaged to help forward the work; in the performance of which he met with strong and powerful temptations. The following is related as received in substance from his own lips, and may be considered as extraordinary and singularly striking.

"On the evening preceding public worship, which was to be attended the next day, he selected a subject for the discourse which was to be delivered, and made some progress in his preparations. In the morning he resumed the same subject with an intention to extend his thoughts further on it, but was presently assaulted with a temptation that the Bible, which he then held in his hand was not of divine authority, but the invention of man. He instantly endeavored to repel the temptation by prayer, but his endeavors proved unavailing. The temptation continued, and fastened upon him with greater strength, as the time advanced for public service. He lost all the thoughts which he had on his subject the preceding evening. He

tried other subjects, but could get nothing for the people. The whole book of God under that distressing state of mind, was a sealed book to him; and to add to his affliction, he was, to use his own words, "*shut up in prayer.*" A cloud, dark as that of Egypt, oppressed his mind.

"Thus agonized in spirit, he proceeded to the church where he found a large congregation assembled and waiting to hear the word; and then it was, he observed, that he was more deeply distressed than ever, and especially for the dishonor which he feared would fall on religion, through him, that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitations were increased to the highest degree. When the moment for prayer commenced, he arose as one in the most perilous and painful situation, and with his arms extended to heaven, began with this outcry, "*Lord have mercy upon me!*" Upon the utterance of this petition, he was heard; the thick cloud instantly broke away, and an unspeakably joyful light shone in upon his soul, so that his spirit seemed to be caught up to the heavens; and he felt as though he saw God, as Moses did on the Mount, face to face, and was carried forth to him with an enlargement greater than he had ever before experienced, and on every page of the scriptures saw his divinity inscribed in brightest colors. The result was a deep solemnity on the face of the whole congregation, and the house at the end of the prayer was a *Bochim*. He gave then the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed the discourse, so that it proved the happy means of the conversion of about thirty persons. This day he spoke of ever afterwards, as his harvest day.

LITTLE SINS.

In the fortification of a city or town, all the ramparts are not castles and strong-holds; but between fort and fort there is a line drawn, that doth, as it were, join all together and make the place impregnable. So it is in the fortification of the soul by sin; all sins are not strong-holds of Satan; they are the greater and grosser sins; but between there is drawn a line of smaller sins, so close that you cannot find a breach in it; and by these the heart is fenced against God. Now, is it nothing that your little sins fill up all the void spaces of your lives? Is it nothing that you no where lie open to the force and impression of the Holy Spirit? He, by His convictions, batters the greater and more heinous sins of your lives; but these strong-holds of Satan are impregnable, and give Him the repulse. He seeks to enter in by the thoughts; but these are so fortified by vanity and earthly-mindedness, and a thousand other follies, that, though they are but little sins, yet swarms of them stop up the passage, and the soul is so full already, that there is no room for the Holy Spirit to enter.

BISHOP HOPKINS.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 4, 1830.

AMERICAN BIBLE SOCIETY.

The following Circular is addressed to Auxiliaries throughout our country by the Board of the American Bible Society, to explain to Christians far and near the real state of our two years' pledge. The expiration of the term is drawing nigh. It terminates on the 1st of May. In view of the facts revealed in this Circular, we cannot but look to the arrival of that day with considerable trepidation. It will be seen that immediate, generous, and simultaneous aid must be given by every Christian who cares for the result. This aid must be in money—it must be given *now*—it must come from *each* and *every* approver of the enterprise—it must be *all that he can afford*, and a little more if he chooses. When he has done this, and while the good natured exhortation is upon him, that always comes of doing good in a good cause, let him go to his neighbors and improve it in persuading them to do as much—more, if he can. Were all Christians to do their duty in these particulars, the work will be done. Were one-tenth of them to do their duty, or rather were each to give the one-tenth of what he owes to the cause and his conscience, the work will be done. But there is danger. It is easy to figure out a consummation of this great and magnificent project by estimates that will fall very lightly on the individual. But such estimates tho' encouraging are deceitful. We warn the reader to consider them in his calculations as what might, but *will not* be done; and therefore discharge, not the *tenth*, but *all* of his duty. The danger is, that nine-tenths of us are apt to put such a reliance on the excellence of the cause, and such a charitable estimate on the zeal of our fellow Christians, that we are fain to sling on the other tenth the burden which belongs to the whole. But, be it remembered, this is an individual and not a corporate duty. The obligation and the responsibility are personal. And in the discharge of it we are to be guided by principle and not speculation—by a rule of systematic and conscientious charity, and not a calculation of chances.

The result is to be regarded with trepidation, we say;—but not if each friend of his country and his race, will discharge a *tithe* of his duty. Let it be done. Let us not at the day of payment dishonor our own endorsement. There is much at risk; and all depending upon the promptness with which we answer to our pledge. We have in all our views of the enterprise imagined it as accomplished; have anticipated its fruits, and in the exhilaration of the prospect, embarked hopes of a harvest of blessings and prosperity to our beloved country, yet to come, too fond not to be realized. In our spoken and written appeals, it has been the fashion, for sake of encouragement and persuasion, to picture the noble design as already achieved, and thus by our own boasts and the praises ascribed to us, we have already forestalled far and wide the credit of having *done* what we are *pledged to do*.—TO BLESS AN ENTIRE NATION WITH

THE WORD OF GOD. Let not a rebuff come upon us with so mortifying and humiliating a recoil. It is a pledge that must not be neglected. It is a pledge of honor to the Society not only, but of solemn sacredness to our country and the church of our Redeemer. It will not be neglected!

CIRCULAR.

In issuing the present circular, it is deemed proper to remind the auxiliaries that the resolution to supply all the destitute families of the United States was a *conditional* resolution; the condition was, that the auxiliaries and friends should co-operate with the Parent Society, furnish the means in season, &c. This fact seems by some to have been overlooked.

The Managers of the Parent Society, in fulfilling their part of this undertaking, directed their printer and binder immediately after the thirteenth anniversary to enlarge their operations, so as to prepare a greatly augmented number of books. This was done. They, in the next place, purchased a large quantity of paper on credit, and began to fill the depository with books. They prepared an address of ten thousand copies, explaining the nature of the proposed enterprise, and sent it forth to benevolent citizens. The Auxiliary Society Committee prepared and issued the circular already referred to, addressed 1st, to auxiliaries which were indebted to the Parent Society for books; 2d, to those which had supplied their own wants; 3d, those which had not yet supplied them, but were able to do it without aid; 4th, those which would need assistance; and suggested appropriate duties to each. They also engaged the Rev. Dr. Proudft to visit many of the Societies in New-England and New-York. The Rev. Dr. M'Auley was employed to visit North and South Carolina, and some intermediate places; and the Secretary, Mr. Brigham, was sent to the west part of New-York, and to some parts of Ohio. The Rev. Mr. Boies, of Hadley, Ms. visited some of the southern states, and other agents were employed in different sections of the western country. Clergymen of New-York were often in the course of the year sent to attend the anniversaries of auxiliaries and the meetings of ecclesiastical bodies, and lay this great subject before the friends of the Bible. Numerous private letters, have, in the course of the year, been written; articles have been prepared for religious papers, and every variety of means which were practicable, have been used by the Board to secure the accomplishment of the great work proposed. Such has been their anxiety to prepare a stock of books to encourage this undertaking, that individual members have borrowed money at banks from time to time until they are now responsible to the same for no less than \$33,000.

On the part of the religious community there has been paid, as free donations, the last year, towards this enterprise, (which it was supposed would require from 4 to \$500,000, one-half of it free donations,) the aggregate of \$43,159 24. Of this sum about one-half was from societies and individuals unconnected with a pledge. The remaining half was received towards redeeming previous pledges—pledges amounting to more than \$100,000. Very few of the societies which made pledges have as yet paid the half of their proposed sums, while a greater number have paid less than one-third of theirs, and a still greater number less than a fourth part. These facts are not stated in the way of complaint, (for the committee are aware that it has been a year of much pecuniary depression,) but for the purpose of giving correct information—to show where this enterprise is retarded, and also to justify the borrowing of so much money to accelerate this undertaking. Had not the Board anticipated a more general redemption of these pledges, and more punctuality in the payment of books out on long cred-

it, they would not have felt justified in incurring so large a debt at the banks; and they now feel that it will be unwise and improper to extend this debt much farther.

The committee see not, therefore, but that the two year's enterprise must receive a severe check, and probably fail of completion, unless funds are soon obtained from societies indebted for books, and from the benevolent community as donations. Should this enterprise fail here, it will be at a point which was not expected at the beginning; the great apprehension then was, that the books required, would not be prepared and be distributed among the destitute.

For the Religious Intelligencer.
AMERICAN TRACT SOCIETY.

Intelligence communicated at the last meeting of the Committee.

Of sixty letters, received within two weeks, chiefly from Auxiliaries, twenty-seven speak of the Systematic Monthly Tract Distribution, as either in successful operation, or now about to be commenced. One letter speaks of its prosecution in sixteen out of nineteen towns in a destitute county in New-York; and another of an effort now making to raise \$300, to supply an entire county in Ohio for a year, of which sum \$130 is already raised.

How to make Pastoral Visits.

One of the letters read was from the Pastor of a church in P——, Steuben County, New-York, who says, "We have now in successful operation the system of Monthly Distribution. The town is nine miles long by six wide, and embraces about four hundred families. In selecting our Distributors, of whom we have about twenty, we have endeavored to call to this work some of the best materials in the churches. Among them are one Deacon of the Baptist Church, and two of the Presbyterian. A share of this work I also take myself; and by occasionally changing districts with the other Distributors, I find it becomes a very pleasant and profitable way of visiting my people."

Conversions by the Monthly Distribution.

The tract for the second month, says the communication just referred to, entitled the *Worth of the Soul*, produced the most heart-cheering effects. A woman to whom it was presented, and who had been brought up by pious parents, in relating her religious exercises to the church, said, 'On Sabbath evening, after this Tract was left with me, I took it from the shelf in as thoughtless a state of mind as ever I was in, and began to read it. I had not proceeded far when my feelings became much excited, and before I had finished it, I was constrained to stop and beg for mercy. My seriousness and convictions continued, until, I trust, I cordially submitted myself to the Saviour.'—Another woman, in the Baptist Church, ascribes her conversion to the instrumentality of the same Tract.—A man likewise, in middle life, states that his convictions received a new impulse by its perusal. He hopefully gave his heart to Christ, and has since united with the church.—Another man, who had for years been intemperate, but who has now laid aside his cups, and prays in his family, attributes his reformation, under God, to the Tracts we have dis-

tributed.—The revival of religion which we have enjoyed, in which about 40 have obtained a hope, has been otherwise, we have reason to believe, much promoted by the circulation of Tracts.

A letter from an Auxiliary in Warren County, N. Y., says, "We have to record one instance of hopeful conversion in which the first serious impressions were awakened by the Monthly Tract."

A letter from a Professor in a College in Ohio, says, "The monthly distribution among us has resulted in the conversion to God of at least one soul."

Other Instances of Conversion communicated at the same Meeting.

A letter from the Auxiliary in R——, N. J., says, "we have one instance among us of a person who considers a Tract the means of his conversion, and who has now become a worthy member of the church."

A letter from an Auxiliary in Virginia, says, "The Tract *Quench not the Spirit*, was read at a Sabbath morning prayer meeting, and an individual thereby brought to the solemn purpose of submitting to Christ; she has since made a public profession of her faith in Him. This individual is a member of my own family."

A letter from a gentleman in Erie County, N. Y., says, "A Methodist Clergyman, after making some very pertinent remarks on the Tract Cause, at a public meeting, added that he was probably a greater friend to Tracts than any of his hearers could be, for it was the reading of a Tract, that, under the blessing of God, opened his eyes to see that he was a sinner, and led him to Jesus for salvation. A young man also who was alarmed in view of his condition as a sinner, was enlightened and directed to the Saviour by the reading of Tracts."

Voice of Providence in the above facts.

Such facts as these, communicated at a single meeting of the Committee of the American Tract Society, speak a language more forcible than man can utter, urging the Committee and all engaged in this work, to press forward with renewed fidelity and confidence in God. They may well furnish the members of the committee, whose obligations are now given to the amount of \$7,411 75, due within forty days of the present time, an assurance that the cause God has thus owned and blessed, He will, in his Providence, sustain; and they call on all the friends of the Society to co-operate with these manifest designs of Providence, by contributing according to their ability, to relieve the Society from its present wants, and support it in its arduous and increasing labors for the time to come.

The Christian Almanac for 1831, may be had at the Depository of the American Tract Society, 144 Nassau-street, New-York.

A GOOD EXAMPLE.

The General Agent of the American Bible Society acknowledges the receipt of the sum of thirty dollars, enclosed in a letter of which the following is an extract. The writer is a missionary of the Protestant Episcopal church, laboring in the city of Philadelphia, and the present sum, with what has been heretofore contributed by the same gentleman, amounts

to \$120, appropriated for the circulation of the Bible, in less than seventeen months, out of the savings of a missionary. *N. Y. Obs.*

PHILADELPHIA, Nov. 17, 1830.

Dear Sir—I send you enclosed the sum of \$30, which I will thank you to present to the managers of the American Bible Society, to be appropriated by them to the circulation of the Holy Scriptures in whatever quarter of the world they may think proper, and may the spirit of all grace direct them so to sow the seed that it may spring up and produce fruit to the eternal glory of God, and the happiness of immortal souls. In consequence of this contribution, I will thank you to enroll the name of Dr. — of this city among your life members. *The above sum has arisen from the continued earnings of an humble missionary, by his laying aside portions of fees and presents, at the time they were received, also free will offerings under peculiar providences.* You will please forward to Dr. — a notice of his life membership, and I trust that from this humble example he will be led to contribute, of his numerous fees some small portion, that thus he may be enabled to constitute at least, some one of his friends, a life member of your important society, and in so doing, I would beg him to request that friend thus constituted, to constitute some other individual a life member. In this way passing the excitement around from friend to friend, an amount of good will accumulate which the full glories of the eternal world alone can unfold. May all be constrained to contribute their mite of influence, labor or money, and soon Zion shall burst forth and become the joy of the whole earth. Yours in the Gospel.

ANOTHER.

It were greatly to be desired, that the officers or members of many of the Auxiliary Bible Societies, would follow the example of the spirited individual who wrote the following letter. If all the societies who are indebted to the American Bible Society, would only pay the debts which have been for a long time in arrears, very sensible relief would be furnished to the managers in their present Herculean undertaking. — *N. Y. Obs.*

Extract of a letter from an officer of one of the Bible Societies in the State of Connecticut.

"Our treasury is empty, but in the present state of the funds of the American Bible Society, I prefer advancing the money myself rather than ask for a credit. Could not many of the Auxiliary Societies of the American Bible Society, on a proper representation being made to them, be induced to do the same? That is, let some individual, of each Auxiliary wishing credit, advance for Bibles and Testaments purchased, or for the indebtedness of the Auxiliary, and hold the books for security. The security would be ample, the loss of interest to the individual would be but a trifle, while the advantage to the Parent Society would be great."

American Missionaries in the East.—The *N. Y. Advertiser* communicates the following information, communicated by Mr. Rhind, U. S. Consul at Constantinople.

The two last missionaries sent to that part of the world, Mr. Dwight of Geneva and his associate, had left Constantinople for Curdistan, where, as had been ascertained, exists an ancient Christian Church, which is said to retain much of the primitive simplicity in doctrine and government; and, should the travelers happily surmount the difficulties that probably lie in the way, they would collect some valuable information. They must be well received by the Russian and other authorities they may meet with, as their letters were numerous and most respectable. An account of their safe arrival at Erzerum had been received before Mr. R.'s departure from Constantinople.

The success of the school mission at Smyrna is still represented as most encouraging. Two monitorial schools are now in operation under the care of Mr. Brewer and his associates, male and female. They contain 150 poor Greek children, whose progress is highly gratifying. One of the ladies teaches needle-work, and both are fitting themselves for more extensive usefulness by the study of languages. The Pacha has visited the schools, and his son, the Bey, takes still greater interest in them. So much encouragement is offered by Turks, that if the necessary funds and contributions could be obtained, (which would amount to but little,) it is not doubted that Turkish females would be found, both from the city and other places, anxious to be taught, and that native school mistresses might soon be sent to diffuse female education amongst that hitherto ignorant people. We hope the philanthropic, especially in New-York, will not be slow in lending such aid to this great and benevolent object as its importance demands.

SUMMARY.

Harvard University.—From the annual catalogue just issued, it appears that there are 91 medical students; 36 theological students, and 37 law and other resident students. The undergraduates are—seniors, 51; juniors, 70; sophomores, 60; freshmen, 51; total studying at the institution, 411. There are 22 established professorships, and 11 tutors and instructors attached to the University, most of whom have active duties to perform at Cambridge. The College library is the most extensive on the American continent, containing 30,500 volumes, which, with the theological, 1,500; the law 2,500; the medical, 1,000, all taken together, make a collection of 35,500 volumes.

Beautiful Charity.—Sabbath Schools.—After the late sessions of the Synod of Virginia were closed, a meeting was held on the first inst. for the purpose of hearing a statement from the Rev. Mr. Beecher, on the subject of establishing schools in the valley of the Mississippi.

"Although two collections had previously been made to meet some expenses of moment, yet such was the interest excited by the appeal now made to the congregation, that \$250, with the collections, were subscribed on the spot. On emptying one of the bags there was discovered in the contribution an elegant gold ring, set with pearl, a donation which the agent promptly and appropriately acknowledged, and which was subsequently followed by similar donations from the ladies, to a considerable amount. Bright example! How much more largely does the generous act make the donors."—*Southern Rel. Telegraph.*

Sea Sermons.—It is in contemplation, should suitable encouragement offer, to publish very soon a volume of sea sermons, for use on board of ships at sea.

The various seamen's preachers, and chaplains in the Navy, and other ministers whose feelings have become interested in behalf of seamen are invited to furnish each a sermon for this work.—*Sailor's Magazine.*

Union.—Rev. Mr. Penny's congregation of Rochester, (presbyterian,) having vacated their house of worship, on account of the disaster which recently befel it, have been invited to worship with one of the episcopal congregations, till they can be otherwise accommodated. The two congregations now meet together, each enjoying in turn the privilege of listening to its own pastor. These episcopalian brethren (evangelical) are friendly to the work of grace which prevails in that village, and numbers in their own connection, we understand, have been participants.—*West. Rec.*

Honorary Degrees.—A gentleman wrote many years ago to the University of Aberdeen, to know what were the qualifications requisite to obtain the degree of L. L. D. The Faculty wrote him back, that they were £14 2s and 6d. We should recommend a higher tariff; say \$30 for an A. M., \$100 for a D. D., and \$200 for an L. L. D.—*N. Y. Spec.*

We see it stated in the *National Intelligencer*, that Wm. Bartlett, Esq. of Newburyport, Mass. has given, at different times, sums to the amount in all, of \$200,000! to the Andover Theological Seminary.—*Mid. Gaz.*

Political Atheism.—Dr. Beecher of this city, delivered a Lecture on Political Atheism, at Park St. Church, last Sabbath evening. At the commencement of the discourse, the speaker was interrupted by a Mr. Gooch of the Custom House, who inquired if the sermon was to be printed, if not he wished to take notes of it. Mr. Gooch we understand, is a disciple of Fanny Wright, and a high mason.—*Bost. Chris. Her.*

Benevolence.—We learn that the gentleman of whom Mr. Randolph rented a furnished house in St. Petersburg (which he kept about a week,) has remitted the amount received in payment, 190 rubles, equal to \$140 as a donation to the Boston Seamen's Friend Society.—*N. Y. J. of C.*

Free-Will Baptists in New-Hampshire.—From the minutes of the 4th General Conference of the Free-Will Baptist denomination lately held in Rhode Island, we learn that there are 77 Churches, 83 Elders, 20 Licentiates, and 5000 members of this order of Christians in New Hampshire.—*N. H. Chron.*

Moravians.—The whole number of Moravians in civilized lands, is estimated at 16,000. That is, as is presumed, their whole population. Yet, they support 127 missionaries in foreign lands; that is, one for 126 souls at home. If no more than one in twelve of the Moravian population is a Christian, then every ten Christians support a missionary. Are the united brethren any better Christians than the Bible requires all men to be? They rejoice over 33,000 heathen converted to Christ through their instrumentality. That is twice the number of their own population. And to support their missions, they raise and expend about \$40,000 yearly. Almost three dollars apiece to every man, woman and child.—*New-York Evangelist.*

Accounts from the East.—We have learned from our intelligent Consul for Turkey, Mr. Rhoad, that great changes have been made in the views, as well as the habits of the Turkish Government, within two or three years. The destruction of the Janissaries has left the Sultan more at liberty, and he has

been enabled to attempt, with success, a reformation of the old Turkish system, in which several steps have already been taken which may lead to something important. Not only the European system of tactics has been introduced into the army, but the Frank dress has been assumed by the Sultan and Court; and a considerable degree of knowledge on the politics of Europe appears to have found its way into the Cabinet. This may open the way hereafter to the admission of knowledge and many desirable improvements.—*N. Y. Dai. Adv.*

Slave Trade.—This traffic is stated, by Mr. Fisher, Surgeon of the British ship Athol, on the African station, to be carried on more briskly than usual. Not one of the ships in ten concerned, are taken. The writer states that 6000 slaves are liberated annually by the British vessels. The whole number taken and carried off annually is estimated by him at fifty thousand.

The same letter represents French vessels as the principle ones engaged in the slave trade, for according to treaties they cannot be captured.

The Western Recorder says: The Rev. Ralph Cushman has received and accepted the appointment of Corresponding Secretary of the central agency of the American Home Missionary Society, located at Cincinnati, Ohio, and general agent of the Society for the Western States; and Rev. Charles Hall, Assistant Secretary of the A. H. M. Society, is appointed Corresponding Secretary of the central agency of the State of New-York, vacated by the above appointment.

The *National Intelligencer* of Saturday, says: We have received for publication, two papers on the Indian question, from the pen of the correspondent whose essays, under the signature of Wm. Penn, attracted so much of the public attention a year ago. The first of these numbers will appear one day next week, and the second upon thereafter.

Lotteries.—The grand jury of New-York have presented to the common council of that city, the great and growing evils of lotteries. They say that "they are carried on to an extent beyond the calculation of those who have not paid particular attention to the subject." From the examination the jury have been able to make, they find that from the 12th of August last to the 10th of November inst. fourteen lotteries have been drawn, viz:—

Three, with 124,000 tickets at \$8, scheme price,	\$992,000
Eleven, with 375,000 tickets, at \$4, scheme price,	1,496,000
500,000	\$2,496,000

ECCLESIASTICAL RECORD.

Ordained to the work of the ministry, as an Evangelist, at Brooklyn, L. I. on the evening of Wednesday, November 24th, Rev. Henry A. Rowland, with a view to a distant location of labor. Sermon from 2 Cor. ii. 14—17, by Rev. Dr. Cox.

Installation.—On Wednesday the 10th inst. the Rev. Cephas H. Kent, late of Barrington N. H. was installed over the Church and Society, in Keenebunkport. Sermon by Rev. Mr. Page, Durham N. H. 1 Cor. x. 22.

On Wednesday the 10th ult. Rev. Daniel C. Axtell was ordained and installed pastor of the second Presbyterian church in Auburn. Sermon by Rev. Mr. Phelps of Geneva.

At Barnard, Vt. Mr. Preston Taylor was ordained over the Congregational Church and Society. Sermon by Rev. Mr. Shepard.

REVIVALS.

REVIVAL IN ROCHESTER.

The Revival of Religion in this village continues, and sinners are daily converted. We have never known a revival more general among all classes and ages than this. Children, in great numbers, appear to have understood the promise, "they that seek me early shall find me," and by the grace of God are able to plead it before a mercy seat. The youth, and those who are preparing for, and those who have just entered upon, the great theatre of life—the student, the mechanic, the professional man and the politician,—those who were seeking for and those who were in the possession of office and worldly honors, have been arrested by the Spirit of God, and a new song has been put into their mouths. The moralist has had his coat of mail pierced by the arrows of the Almighty—the cavalier has been driven from his refuges of lies and led to take refuge in the blood of Christ.

It would be obviously improper to speak of individual cases, and yet we can hardly persuade ourselves not to notice particular instances in which the power of the Spirit has, by its transforming influence, brought a persecuting Saul to fall at the foot of the cross and cry out "Lord, what wilt thou have me to do?"—while the Gallics have been made to tremble and submit. Philosophy, falsely so called, has found that there is true philosophy in the Scriptures—philosophy in that code of morals which Infinite Wisdom has given to man—philosophy in saving the soul—philosophy in the Cross of Christ—in humble submission to infinite power guided by infinite love.

We have said that all classes participated in the blessings of this revival. This is true, but were we to mention any one description of persons as having shared in it more largely than another, it would be young heads of families. Of these great numbers have arranged themselves on the Lord's side. We can say too—and facts will abundantly warrant us in saying it—that we have never known as large a proportion of men of wealth, talents and influence—those who move in the highest circles of society—brought to submit to the Gospel terms of salvation, and to lay all at the feet of the Saviour. They are those who are in the prime of life, and vigor of manhood. From them the church has a right to expect much. As the experience of all ages most lamentably bears witness to the truth of the declaration that "not many wise, not many mighty or noble are called," so when they are made the subjects of renewing grace, we expect that their talents, wealth, and influence will be exerted with as much zeal and efficiency in the service of God as they have hitherto been in the service of the world.

There is however one fact which we cannot but notice—we leave it for others to draw their own inference—it is, that we have not known more than one person during this revival, whose locks were marked by the frost of age, whom the spirit of God appears to have called to attend to the salvation of the soul.

Children indeed are pressing into the kingdom, while, as we have already stated, those who have rejected a Saviour to advanced age; who have thro' life, been waiting for a more "convenient season" appear to be presuming, with as much confidence as ever, upon the forbearance of God, and are apparently as far from making up their minds to serve him now, when the lamp of life is just flickering in its socket, as when flattered by youth, and health and vigor, to trust that to-morrow would be as this day, and much more abundant. The encouragement afforded for perseverance in the Sabbath School cause from the fruits of this revival, is such as to tinge the cheek of the most sanguine with a blush at the weakness of their faith. A great number of the children of the Sabbath Schools give us reason to hope that they are the children of God.

Of the number of hopeful conversions in the village, we could not were we disposed, speak definitely. We have not in fact heard a number mentioned—Christians have a more important business on hand. Thousands for whom Christ died are yet in the broad road. To endeavor to save them is more suitable employment for Christians than to count the number who have already fled to the ark of safety. And let none of our Christian friends in the churches in this region, imagine that we do not need their prayers.—God is still in the midst of us, waiting to do even greater things than we have yet witnessed in answer to the prayers of his children. Our places of worship are every week becoming more and more crowded, or rather a greater number assemble to hear the Gospel, but many are unable to find any place within hearing of the voice of the preacher.—We still hear of revivals springing up in places in this part of the state which have been marked by barrenness and spiritual desolation.

It is worthy of notice too, that in repeated instances within our own knowledge, those who have come here from mere curiosity from neighboring towns, to spend a few days and to hear and see some new thing, have been arrested by the Spirit of God, and have returned to their friends to tell them what Christ has done for their souls.

TEMPERANCE IN THE UNITED STATES' NAVY.

The Rev. Mr. M'Laughlin, chaplain of the United States' frigate *Brandywine*, during her late cruise, in a report to the Sec. of the Am. T. Society says:

On board the United States' sloop of war *Falmouth* 70 seamen were reported to me as having totally abstained from the use of ardent spirits, and between 40 and 50 on board the *Brandywine*; and these were among the most healthy, cheerful, and orderly in the ship. During the cruise I never knew a complaint against one of them. What was the total number in the squadron, I could not ascertain, but have reason to believe it was considerable, and that the total disuse of spirituous liquors is increasing in our navy generally. The inquiry, "Can seamen advantageously and comfortably dispense with spirituous liquors while at sea?" is satisfactorily answered in the affirmative by a "cloud of witnesses." Both in our navy and in our merchant ships, the question is set at rest.

TEMPERANCE IN THE ARMY.—A correspondent of the N. Y. Evangelist gives the following account of Fort Columbus (Governor's Island.) In consequence of the visits and efforts of benevolent individuals, clergymen and others.

A general revolution, in a moral point of view, has taken place among the soldiers. So great has been this change that the officers cheerfully acknowledge the Lord hath done it.

The minds of men being enlightened on the subject of temperance, one hundred and sixty-nine, out of two hundred and ten soldiers signed a petition to have no ardent spirit brought on the Island. Their petition was granted them. They have with their grog money purchased a library of more than five hundred volumes, and in addition to this, the city Tract Society have generously presented them with twenty-one volumes of bound tracts; and now it is a disgrace for any man to drink or be drunken. The finger of scorn is pointed at the drunkard, and the occurrence is now very seldom witnessed. They have become a reading, thinking, and many of them a praying, church-going people.

The Sabbath is spent as it ought to be, in reading or hearing the word of God in the chapel, and in attending the Sabbath School, which is taught by officers and others, and conducted in an orderly manner. They have also a library attached to the Sabbath School.

Brisk Business.—A person who sells rum and keeps a nine pin alley, not a thousand miles from James street, was heard to boast that he had made a hundred dollars last week, clear of all expenses. This is at the rate of five thousand and two hundred dollars a year, nett gain, to one dram and gambling shop;—But how many young men will such an establishment ruin, and how many families will it reduce to beggary in one year?—But never mind! The corporation pockets the price of the license, a few dollars, and therefore can afford to support the pauperism and tolerate the crime connected with the traffic. Admirable policy! Political economy is well understood in this enlightened age.—*Genius of Temperance.*

EXTENT OF THE WORKS OF GOD.

To unfold in its real amplitude the science of nature, is a task beyond the powers of the most gifted of the human race. Portions of this great system may be explored, fragments may be examined, connexions between its branches may be traced, affinities between its members may be discovered. We may be amused by the beauty of its decorations instructed by the wisdom of its arrangements, astonished by the variety of its resources, but we shall constantly feel that the materials of this science are exhaustless and its extent interminable.

What is there that will not be included in the history of nature? The earth on which we tread, the air we breathe, the waters around the earth, the material forms that inhabit its surface, the mind of man, with all its magical illusions and all its inherent energy, the planets that move around our system, the firma-

ment of heaven—the smallest of the invisible atoms which float around our globe, and the most majestic of the orbs that roll through the immeasurable fields of space—all are parts of one system, productions of one power, creations of one intellect, the offspring of Him, by whom all that is inert and inorganic in creation was formed, and from whom all that have life derive their being.

Of this immense system, all that we can examine, this little globe that we inherit is full of animation and crowded with forms organized, glowing with life and generally sentient. No space is unoccupied—the exposed surface of the rock is encrusted with living substances; plants occupy the bark and decaying limbs of other plants; animals live on the surface and in the bodies of other animals; inhabitants are fashioned and adapted to equatorial heats and polar ice—air, earth, and ocean teem with life—and if to other worlds the same proportion of life and of enjoyment has been distributed which has been allotted to ours: if creative benevolence has equally filled every other planet of every other system, nay, even the suns themselves with beings organized, animated and intelligent; how countless must be the generations of the living; what voices which we cannot hear, what languages that we cannot understand, what multitudes that we cannot see, nay, as they roll along the stream of time be employed hourly, daily, and forever, in choral songs of praise, by hymning their Creator.

And when in this almost prodigal waste of life, we perceive, that every being, from the puny insect which flutters in the evening ray, from the lichen which the eye can scarcely distinguish on the mouldering rock; from the fungus that springs up and re-animates the mass of dead and decomposing substances, that every living form possesses a structure as perfect in its sphere, an organization sometimes as complex, always as truly and completely adapted to its purposes and modes of existence as that of the most perfect animal; when we discover them all to be governed by laws as definite, as immutable as those which regulate the planetary movements, great must be our admiration of the wisdom which has arranged, and the power which has perfected this stupendous fabric.

Nor does creation here cease. There are beyond the limits of our system, beyond the visible forms of matter, other principles, other powers higher orders of beings, an immaterial world which we yet know; yet however inaccessible to us, this spiritual world must be guided by its own unerring laws.

OBITUARY.

DIED.—In this city, on the 28th ult. Mrs. Mary Jenkins, widow of the late Mr. Jeremiah T. Jenkins, of Providence, R. I. aged 66 years; on the 23d inst. Mr. Darius Higgings, aged 57.

In Farmington, Mr. Isaiah Rowe, aged 75.

In West Haven on the 19th inst. Mrs. Hannah Painter, wife of Thomas Painter, Esq. aged about 70.

In Hartford, on the 20th ult. Miss Caroline Bliss, aged 21, daughter of Mr. Isaac Bliss.

In New London, on the 19th ult. Mr. Christopher Crosby, aged 60.

POETRY.

THE VANITY OF LIFE.

[The following is a translation from an ancient Spanish Poem, which, says the Edinburgh Review, is surpassed by nothing with which we are acquainted, in the Spanish language, except the Odes of Lewis de Leon.]

On! let the soul its slumbers break,
Arouse its senses and awake,

To see how soon
Life, like its glories, glides away,
And the stern footsteps of decay
Come stealing on.

And while we view the rolling tide,
Down which our flowing minutes glide,
Away so fast,
Let us the present hour employ,
And deem each future dream a joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To-morrow than to-day:
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them they decay.

Our lives like hasting streams must be,
That into one engulfing sea
Are doomed to fall.
The sea of death, whose waves roll on,
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'let's glide
To that sad wave;
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place!
Life is the running of the race;
And death the goal:
There all those glittering toys are brought,
That path alone of all unsought,
Is found of all.

Say, then, how poor and little worth
Are all those glittering toys of earth,
That lure us here?
Dreams of a sleep that death must break,
Alas! before it bids us wake,
We disappear:

Long ere the lamp of death can blight,
The cheek's pure glow of red and white
Has passed away;
Youth smiled, and all was heavenly fair;
Age came and laid his finger there,
And where are they?

Where is the strength that spurned decay,
The step that rolled so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows wearisome and wo
When age comes on.

FACTS WANTED.

By the Managers of the American Bible Society.

The facts wanted are these:—What States and Counties are already supplied? What ones will surely furnish before May next?—What number of Bibles will each Society want more than is already ordered? What will each State *probably* want? What number of those wanted can most likely be paid for, and how many will be needed gratuitously? What amount of money can be remitted by each, either in payment for books, or as donations? Facts of the above kind are greatly needed by the Board, in order that they may know how to regulate their printing, and their gratuitous issues, and will soon be needed in order to be embodied in the next annual report. The Agents of the American Bible Society, the officers of Auxiliaries, and other friends of the General Supply, are respectfully requested to furnish the Domestic Secretary of the Parent Society with the above information, as far as they are respectively able.

PURITY OF HEART.

Purity of heart must proceed from the sanctifying influence of the Holy Spirit. It is one of the most exalted virtues that can dignify human nature. It gives strength and vigor, and masculine firmness to the mind, which is the foundation of every thing great and excellent.

He who combats his darling passions, and gives up the fondest wishes of his soul; who keeps a constant guard upon his thoughts, words and actions, and takes up his cross, to follow Christ; this man cannot well be influenced by anything but a strong sense of duty, and an undissembled conviction that he is bound to obey even the severest precepts of the Gospel. That all-seeing God, who is witness to the bitter conflicts of his soul, will one day make him ample amends in the sight of angels and of men.

PUNCTUALITY.—Nothing begets confidence sooner than punctuality. In business or religion it is the true path to honor and respect, while it procures a felicity to the mind, unknown to those who make promises only to break them, or suffer themselves to be so entangled in their own concerns, as to be incapable of being their own masters. Whoever wishes to advance his own interest, and to secure the approbation of others, must be punctual.

Letters received at the Office of the Religious Intelligencer during the week ending Dec. 2, 1830.

Oliver Woodworth, John Smith, William Spencer, Dr. Asa A. Howell, Phineas B. Whitmore, Livingston H. Smith, Lucius W. Leffingwell, Job Squire, Rev. Daniel G. Sprague.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 27.

The favorite of the flock	417	The Progress of Truth	423	Summary	428
Dr. Milnor's visit to the Isle of Wight	419	Anecdote of Rev. Wm. Ten- nent	425	Eccl. Record,	429
Eastern Missions.—Mission among the Choctaws	421	Am. Bible Society	426	Revival in Rochester	430
Cause of Seamen.—Slavery	423	Am. Tract Society	427	Temperance	ib.
		A good Example	ib.	Obituary	431
				Poetry—The Vanity of life	432